

The American Friend

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Friends and the Gospel Outreach

Willard O. Trueblood

Friends and Liquor

A Commission Report

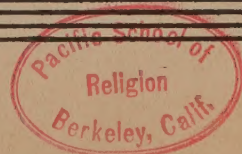
Missions and World Service

Discussion at Five Years Meeting

God's House Rededicated

Louise A. Stinetorf

Buck Hill Falls and Points South



God's House Rededicated to Man's Service

TO the uninitiated, 20 South Twelfth Street is just a fraction of an address. To many other folks, it is an oasis of peace and quiet in the midst of a big city, where Friends meet of a weekday to rest, and of a Sunday to worship together. To the casual passerby, who is also a lover of beauty, and to all for whom it has become a Mecca of one type or another, the simple, unostentatious, symmetrical lines of its architecture are things of beauty. To the vanguard of Quakerdom, it is a symbol of forward trends in social thinking, of exploratory religion—it is the little laboratory where measured quantities of first-hand experiences are mixed with visions of an enlightened social and economic order, and tempered with religion. And from the mixture, formulæ are evolved which, if applied on a large scale, might solve some of humanity's major ills.

Since the meetinghouse was constructed in 1812, Twelfth Street has changed from a quiet street to a metropolitan thoroughfare, bristling with skyscrapers and raucous with motor traffic. In 1892, a wing to the south, the Friends' Institute, was built. The aim of the Institute, to quote from its Constitution, "shall be . . . providing and maintaining suitable apartments for a reading-room, lecture or meeting-room, and such other accommodations as the needs of the Institute may from time to time require; by supplying suitable periodicals and other literature for the use of members in the reading-room, and by all such other means consistent with the views and practices of the Society of Friends," etc. It was not, however, until 1917 that Friends all over the world, Europe and the Orient, as well as across the mountains and plains of America, began writing down "20 S. 12th Street, Philadelphia, Pa.," in their address books.

In 1917, young men who had grown up in the belief that armed intervention is a poor way of solving international conflicts, and one totally incompatible with their interpretation of Christianity, found themselves facing military conscription. The American Friends Service Committee was organized as a result. "The story of the Mission of love and service which members of the Society of Friends maintained and carried through during the critical years of the war and afterwards," is told in Rufus M. Jones's book, "A Service of Love in War Time." One room on the second floor of the Friends' Institute became the headquarters of the new Committee. (I say the

"headquarters" advisedly, for the American Friends Service Committee always has been a great deal more than a group of officers, stenographers, and filing cabinets; these exist only to open up channels of service and to facilitate and expedite the performance of the day by day service of field workers.)

Born of the healthy parents, traditional pacifism and a conception of religion that depends upon everyday application of its tenets, the infant committee grew and thrived. Individuals and groups with "concerns" directed their steps, or letters, to 20 South Twelfth Street; and patient, sympathetic, "concerned" men and women discussed the problems. Of the vast number of concerns laid upon the American Friends Service Committee, the burden of only a relatively small percentage could be assumed. Even so, what began in time of war as an interpretation of the belief that "the fundamental unity of men in the family of God is the one enduring reality," and took physical form in rehabilitation, reconstruction, child-feeding, famine relief, etc., developed, in time of peace, into three major fields of service, each motivated by the original concern. Through its International Centres in Geneva, Vienna, Paris, and Berlin, the Foreign Section endeavors to spread a message of love and good will in a world almost as tense as that of 1917; the Peace Section strives to educate educators to the vicious folly inherent in arms and armaments; and the Social-Industrial Section is bending its energies toward the development of a non-violent technique for the solution of social and industrial problems.

The real heart of the American Friends Service Committee is the corps of Friends who patiently, month by

month, give of their time, energy, and wisdom to shaping policy, and finding funds for carrying through projects decided upon, plus field workers whose compensation for the days of often humdrum and monotonous tasks is the vision they share of a society where life will be more abundant for the vast number of underprivileged people. Such a set-up necessitates a definitely located headquarters and personnel to integrate and administer the various programs of activity.

Original office accommodations have long been outgrown; but even yet, on space no greater than that of a rather small meetinghouse—which is shared with the Friends' Committee on Race Relations—are housed four private offices and one room for filing and bookkeeping equipment, telephone switchboard, and one executive's desk. In the room left, are five desks from which "girls" turn out work, stenographic and otherwise. In an attic—with a disappearing ladder which only a strong man can make appear in the first place—is stored quantities of "literature" and other supplies. When the Philadelphia Saving Fund Society reared its dark, modernistic walls next door, "the wart," a small annex of Penn Charter School before that institution moved to Germantown, built on 20 South Twelfth Street property, was demolished to make way for the cavernous foundations; and the office of the Supervisor of the Friends' Yearly Meeting Schools was moved into improvised quarters in the "tea room." Almost from its inception, the Coal Committee (now absorbed by the Social-Industrial Section) has been housed in the Commonwealth Building, which officers of the Provident Trust Company have made available, rent free. The tons of clothing and other supplies first sent to Europe and now to the coal fields and to Daniel Oliver's school in Syria, have always been handled at the Storeroom, at 1515 Cherry Street.

All of us are familiar with the query

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Friends and the Gospel Outreach

By Willard Orville Trueblood*

BEFORE discussing the subject of "Outreach," it has seemed best to review briefly the past, that we may go forward with all connections unbroken. A driver of an automobile must have a rear view mirror as well as clear visibility ahead. The surveyor turns his instrument back to check with some fixed point, and then turns it forward and moves onward with a sure sense of direction. The Master said, "I know from whence I came and whither I go." (John 8:14.) Knowing from whence he came, Jesus turned his efforts forward with confidence and a sure sense of direction. He lived three eventful years in the full stride of his kingdom program, never wavering, never doubting, because, under the sure sense of God's guidance, he was confident of ultimate victory. May we briefly turn our minds backward to re-establish ourselves that we too may move forward, knowing where we are going.

THE ETERNAL CHRIST OUR TOUCHSTONE

Our touchstone is Christ who is the same yesterday, today, and forever, but we want to know how he has reacted upon past generations that we may know our duty today. He grows upon men as they grow in grace and truth in a knowledge of his will. The Spirit reveals to men the things of Christ only so fast and so far as they are able to bear them. The new glad life in Christ, which he imparts to all who believe in him, requires ever new and enlarging modes of expression. As Rothe suggests, "The truth of Christ is spiritual and vital; it is personal and not propositional. By its very constitution Christianity is not something that can be settled once for all in some world of thought, or some method of life. Geometry is a fixed science but Christianity is not geometry. The truth of Christ is a seed and not a crystal; it is a principle of life and not a formula. It is a new light in every seeing eye, a new life in every renewed man, a new power in every age."

The truth as it is in Christ Jesus remains ever the same without increment or diminution, but men's conception of that truth varies with changing needs, and their application of it to life has been diverse and, at times, strange. In a brief backward glance we are therefore prepared to find varying interpretations and manifestations of the Christian life.

Using the words of Jesus, "I know from whence I came and whither I go," as a text, W. O. Trueblood, General Chairman of the Commission on Meeting Leadership and Evangelism, gave this comprehensive and excellent address at the sessions of the Five Years Meeting in October.

The early years were marked by great suffering and expectancy. In patience and humility the believers waited for the Lord's return. In singleness of heart the first disciples, living in small groups in loving fellowship, went about their duties or were led forth to martyrdom. Driven by persecution to holy zeal, they were soon scattered throughout the known

world. But they gave us the New Testament; they planted the seed of truth in many hostile centers; they organized churches as a community of saints, and left to the world a record of saintliness and holy living which squares with our touchstone. For three centuries the followers of Christ set aglow the light of the gospel in many dark corners and placed the leaven of the Kingdom in many measures of meal.

THE EBB AND FLOW OF THE CENTURIES

By the fourth century, the stain of vice had gone so deep into the Roman Empire that there seemed to be little hope of saving society. Many in the groups of church fellowship became corrupt and conformed to the low levels of moral life about them. However, a devoted remnant bore the torch forward, though they were surrounded by pagan darkness. Faithful men and women came to feel the seeming hopelessness of making a stand against the corruption of the times. Asceticism was the most effective protest against the evils of the day. The followers of Christ withdrew from the cities of destruction and took up their abodes in caves of the mountains and homes in the desert, there to commune with God and cultivate the graces of the spirit. They firmly and steadfastly believed in a life beyond the grave, and found consolation in the hope that the joys and victories there attained would outweigh the sufferings and limitations of this present world. The chief duty of living was to prepare for quitting life. One historian of that period says:

"Instead of bringing the sanctions of the world beyond the grave to bear upon the establishment of universal justice and love, the other world was made the object of direct and exclusive longing. The present life was dwarfed and it was taught that eternal happiness was to be gained, and misery avoided, by constantly dwelling upon eternity in a separate life of prayer and mortification." (FREMANTLE)

A superficial evaluation of this period might cause us to lose sight of its contribution. Every little colony of believers, though dwelling in caves and deserts, became little islands in a sea of corruption where the torch of Gospel truth was kept burning.

By 1300, the cross had become the symbol of supreme

* Authorship for some of the thoughts in this message can not in every case be credited, for many individuals and groups have made contributions which have been incorporated, and at times the authorship has been composite. Some of the thoughts have been given from memory, with the source uncertain. I do acknowledge, with deep gratitude, the counsel and assistance of many Friends who have assisted in this undertaking.

authority over all human affairs. Popularity had supplanted persecution. Great cathedrals were erected; by mass movements men were swept into the State Church. Pageantry and ceremonialism stood in the place of piety and personal devotion. Political methods in organization led to corruption. "Church work, church ideas, church services became something quite different from simple goodness." But neither popularity nor persecution could break the bruised reed or quench the smoking flax. Side by side with the State Church a seed of simple faith was kept inviolate, and to change the figure, a remnant preserved the torch of hope and passed it on.

THE LEAVEN OF THE REFORMATION

When Martin Luther stood at Worms facing the four hundred frowning dignitaries of the Church, he held in his arms a copy of the Scriptures and out of the sacred pages gave a reason for the faith within him. By his own personal experience he had found justification and peace by the exercise of a vital, living, transforming faith. What he had discovered for himself he claimed for all men. The individual had largely been lost in the clutter and confusion of mass movements and lifeless ceremonialism of the middle centuries. The Reformation re-stated, in some degree, the worth and place of the individual as emphasized by the teachings of Jesus.

The Scriptures, largely dormant for centuries, were now, through the agency of the printing press, being placed in each man's hand. He read, he believed, he became a new creature in Christ Jesus, he shook off the mental and spiritual chains that had bound the race during the dark ages, and began to long for freedom. Guizot has said that the great fact of the Reformation is contained in one word—liberty. Yet liberty did not spring full grown out of the protestation of Luther and other reformers as they broke with the tyrannies of Church and State. Even under the leadership of these early reformers there sprang up other forms of tyranny; yet they made great advances as they pushed their ideas against the ignorance and superstition of their day. The leaven of the Reformation was manifesting itself in the entire structure of the English and European life when the Society of Friends came into being.

WHAT FOX AND FOLLOWERS HAVE WROUGHT

George Fox was born into an expanding world mentally, physically and spiritually. This period marked the birth of modern scientific methods. The laboratory methods of verifying theories was revolutionizing the thinking of the early 17th century. Galileo's telescope brought new meaning to the movements of the planets, while the settlements in the new American Continent widened the horizon of men's minds. With the Reformation a new freedom was pressing hard upon the old political systems. The Bible in the hands of the average man opened his eyes to the fallacies and superstitions of the old ecclesiastical order, and created in him a deep longing for spiritual security and peace.

That George Fox should have made any impression upon such an age arouses the interest of the historian at once; that he enunciated principles and ideals that have helped to shape the thinking of unnumbered thousands during the past three centuries, is an undisputed fact that must be explained upon the basis of what God can do with a man who is wholly surrendered to His will and whose life work is guided by the Holy Spirit. Before his testimony and life ignorance and prejudice have waned; intolerance has become a reproach; idolatry has been dealt a mortal blow; the asperities of hate and revenge have been softened; tyranny and oppression have been made to appear unworthy of man; slavery has manumitted its victims, and peace on earth among men of good will

has been made a deep longing in the hearts of multitudes. Through Fox and his followers greater freedom has been established and some measure of civil liberty enthroned; hospitals have been builded, prisons transformed, institutions of learning founded, and woman given her rightful place as a child of God. Sometimes, misguided followers of Fox have been violent, contentious, disorderly, but despite the mistakes and human limitations, the Society of Friends—dubbed "Quakers" by a jesting magistrate—has so deported itself and has given to the world such a consistent testimony of sober, sincere, Christian living and serving, that the name given in jest has become a symbol of honor.

KNOWING WHITHER WE GO

With confidence and a sure sense of direction we may now take our bearings and look into the future with assurance, inspired with "the mighty hopes that make us men!"

If our excursion into the past has meant anything, it has revealed that "whatever is wrong cannot be eternal; and whatever is right cannot be impossible." To believe this is *faith*; to live for this is Quakerism raised to the nth power. Our forebears cherished the belief that there are ideals worthy of sacrificial living, and if need be, death; knowing that "what ought to be done can be done"; knowing that truth is mighty and wrong is weak, though it have all the armies and fleets of the world at its command.

As we make our excursion into the future, we shall have to set our stakes all along the path of the present. But since we know from whence we came, there need be no uncertainty of the future if we follow our Guide.

A PRAYER STILL UNANSWERED

The prayer which Jesus taught his disciples to pray—"Thy Kingdom come, Thy will be done on earth as it is in heaven"—was not given as an opiate, but as an impetus. As we have traveled the highways of the past we have not found this prayer answered, save only here and there in the hearts of the few. A mere surface view of the present tells us that God's will is not now being done on earth. There are many things which cause misgivings. There are lives being blighted and blasted in our most cultured centers. Legal commerce in intoxicating liquor, and illegal commerce in narcotics, twin harpies of perdition, are destroying manhood and womanhood and robbing countless children, born and unborn, of their birthright. Go through our great cities and see thousands of lives out of which poverty and misery have crushed all hope. Listen to the deep mutterings of discontent, and even hate, as our economic system has left millions of honest men out of employment, while a favored few are living in profligate luxury, and willful waste.

In the dream of your downy couches,

Through the shades of your pampered sleep,

Give ear, you can hear it coming,

The tide that is steady and deep;

Give ear, for the sound is growing,

From the desert and dungeon and den;

The tramp of the marching millions,

The march of the Hungry Men.

Through the depths of the devil's darkness,

With the distant stars for light,

They are coming the while you slumber,

And they come with the might of Right.

On a morrow—perhaps tomorrow—

You will waken and see, and then

You will hand the keys of the city

To the ranks of the Hungry Men.

—R. W. KAUFMAN.

Take note of the great Christian nations of the world, seized by war hysteria, increasing their armies and navies and multiplying the means of destruction.

Let Channing Pollock speak for another sector of our modern day:

"My resentment is against those who have been wearing away our faith in qualities upon which our civilization is founded, and through which I believe it endures. If we have an uncommon number of dishonest bankers—and janitors—may not the fact be related to the disappearances of honor as a fine trait in our literature? Doesn't our flabbiness as a people date from the transfer of our hero-worship from Abraham Lincoln and Florence Nightingale to John Gilbert and Gloria Swanson? What is to become of us when the characters forever held up for our admiration and emulation are the neurasthenics, the sexually promiscuous, the gunman, the faithless wife or husband, and the go-getter who hasn't been too particular where he got?"

"Superficially, manners and morals do change, and should. But certain fundamental faiths are the crystallized wisdom of the ages, founded upon centuries of experiences with what is good and bad for the race. No civilization has long made light of them and survived."

No, the will of God is not being done today; a review of the gloomy aspects in our social order makes clear to us that the prayer which Jesus taught to his disciples has not been fully answered yet.

CALLED TO DIFFICULT TASKS

But in what period of history do we find conditions ideal? Christianity had its inception at a time when organized society, with almost universal acclaim, put to death its founder. However, the Cross was no deterrent to the on-going mission of Jesus. It was not an ideal situation into which Paul was sending Titus, when he commissioned him as missionary to the Cretans. Read Titus 1:12 for a description. One of themselves, even a prophet of their own, said, "The Cretans are always liars, evil beasts, slow bellies." "This witness is true," said Paul. Over against this situation hear Paul addressing Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city."

A technique and a message were given to Titus as he entered upon his difficult task to organize co-workers in every city, and declare the glorious Gospel message, Titus 2:11-15:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

Titus set himself to his mission and results justified his faith and labors.

It was not a golden period into which early Friends came, and the reception committee which greeted the early Quakers who came to this continent, was a little careless with fire and knives and ropes, but that did not turn the Quakers from their God-directed mission. I grant that there are many things about us today that are not right; but the impact of the Gospel upon society for two thousand years has made this a better age than many periods of recorded history. If any should challenge my statement let him read "Makers of Freedom" by Eddy and Page, to mention but one source of evidence among many.

UNBELIEF AT ITS WORST

If Friends have any influence upon the present, and hope to have any part in shaping the policies for an ordered Christian social order in the future, we must cherish the ideals of progress. The worst form of unbelief is unbelief in the power of Christ, working through redeemed men and women, to overcome the world, the flesh and the devil. The real Quaker has not been guilty

of such unbelief. He believes that Jesus Christ came into the world to save men, but to him, salvation is something more than the mere transfer of the soul from one side to the other of a safety line, without touching any other life or affecting human relations.

It seems to me that George Fox and many of our fathers in the Society of Friends were saved by a salvation based on the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and with equal emphasis accepted the second as equally binding which is like unto the first: "Thou shalt love thy neighbor as thyself." I can not conceive of our outreach as Friends today, being very extensive until, both individually and collectively, we are saved by the same mighty salvation, which has a circumference as wide as the nature of man and a reach as high as the thought of God. Such a Quaker can sing a song of the sweet now and now as well as "the sweet bye and bye." He has to do with the actual things and relations of every day life, with such things as homes and stores, factories, and counting rooms; with such relations as buying and selling, marrying and giving in marriage, voting and working. He does not pray to be taken out of the world, but he does pray to be kept, by a power that is more than human, in the midst of this needy, groaning, cursing, dying world—a co-worker with Christ, helping to transform the hearts of men until the pattern of our whole social order is Christian.

SUCH IS AN IDEAL QUAKER

Such a Quaker may have heard the call to some mission field and gone to preach the Gospel to peoples of other races. It may be some mother ministering to her family and fulfilling the duties of the home in the spirit of Christ. It may be some social worker, sharing life and directing relief in a mining district or in the slums of a city. Again it may be a merchant resolved to conduct his business as if Christ were his partner, or the citizen who, in the face of misrepresentation, is working politically for better laws and cleaner environment. Whoever he or she may be, such a person is an ideal Quaker, be he lawyer, teacher, doctor, or minister. To such a person, "spirituality has become a tone of thought and not a zone of life." He is adjusted to God and man, he accepts his human lot and transfigures it; he bears the burdens and heartaches of society without losing heart, he fulfills every duty which life imposes in a faithful and loving spirit.

Let me now pass rapidly to some concrete suggestions for us as members of the Five Years Meeting. The topic assigned to me for this message, I take it, should lead to some specific conclusions. The Gospel Outreach through the Society of Friends in harmony with the mind of Christ, must be under the guidance of the Holy Spirit. Therefore a new emphasis must be placed upon worship.

A NEW EMPHASIS UPON WORSHIP

The spiritual life of every member of the Society of Friends could be made more dynamic by a vital worship emphasis. "Where there is no vision the people perish," but vision must come from God who knows the end from the beginning. Such vision is not visionary, erratic, and accidental, but orderly, understandable, purposeful, and available for all who really worship God, who is Spirit, for he seeketh spiritual worshipers that he may impart to them his mind.

There has been left for us a record which clearly suggests what worship should be, and the consequences of the life program of one who really worships. Isaiah had doubtless attended many services in the temple before that transforming experience recorded in the sixth chapter. On that eventful day he really worshiped. First, he was consciously in the presence of God, and to him, God's

greatness, his glory, his majesty, his holiness transcended all the earthly trappings of king and temple. In the second place, something now, something very real, is disclosed to the worshiper; in the presence of the Holy and Righteous One, in contrast, his own life, doubtless quite respectable and acceptable in the social set of his city, is now seen in true perspective. "Woe is me," he cries.

Those who fear some emotion in worship overlook the fact that real worship breaks up fallow ground. A feeling of conviction had led Isaiah to confession and repentance. But the temple service was not over yet. By yielding his will, God was able to take away his iniquity and purge Isaiah from his sin. Still another step is in evidence. Isaiah begins to see new relations and clearer light than ever before. His community came in for his consideration for he is dwelling in the midst of a people of unclean lips. But meeting isn't over yet. This worshiper is now able to hear God's plan for service. Workers are needed but not until Isaiah had been cleansed could he see the need or hear the call. "Whom shall I send and who will go for us?" must be answered, and in the next vital step in worship, Isaiah says, "Here am I send me."

That all of our meetings do have worshipers does not need argument; that all our meetings need a revival of deep spiritual worship will be admitted by every loyal member of the Five Years Meeting. If our outreach is to be in the power and wisdom of God, it will be through the medium of cleansed, out-stretched hands, inspired, guided and empowered by the visions, guidance and power which we gain in worship. Some meetings held on the basis of silence, are vital, deeply spiritual, and send their worshipers forth as was Isaiah sent, to help build Christ's Kingdom. Some meetings, called pastoral and programmed, have been equally vital and conspicuous for spiritual results. Worship therefore must be based upon something deeper and more vital than any method. We should have a well chosen group of men and women charged with the responsibility of a study of worship in our meetings, and let them give to us all the aids possible and teach all of us how to worship, in spirit and in truth.

A CONSISTENT ORGANIZATION NEEDED

There is continuity in the organization of the Society of Friends up to and including the Yearly Meetings. The local meetings are grouped together, and as subordinate meetings have the Quarterly Meeting—representative, but with due and definite authority. The Quarterly Meetings when combined compose our Yearly Meetings—representative, but with definite authority. By this system of organization we have built a Yearly Meeting mind and morale. Groups with diverse and varied views and problems are working together in our various Yearly Meetings with commendable harmony and increasing influence. The local meeting is free to function, but under the guidance of the larger body, it functions, in the main, in a larger and more effective manner. In union there is strength and most of our meetings feel the strength of our superior Meeting.

There is a natural sequence in grouping the various Yearly Meetings into one unit, and those in the Five Years Meeting are in it because of a sense of need. But this organization is not consistent with the genius of Quaker organization. This is a delegated body, not representative—largely advisory and, save in a few points, not authoritative. As one humble member of the church of my birth, and of the group with whom I have been a happy and willing servant for many years, I should like to see a more Quakerly organization for the Five Years Meeting. When we have built up a sense of loyalty for the larger Meeting, and are willing to be guided by the combined experience and wisdom from Friends in all our Yearly Meetings, our outreach will be measurably extended, both at home and abroad.

WHAT AN OPPORTUNITY FOR FRIENDS!

William E. Gladstone once said, "True statesmanship consists in knowing what Almighty God will be doing during the next fifty years." If that be good statesmanship, it is certainly good counsel for the Society of Friends in planning a forward movement.

It does not take long to discern one direction in which God seems to be moving with accelerated speed. Means of communication and travel, the exchange of goods, knowledge and experience, all combine to bring men and nations into closer proximity. Learning to live together in mutual helpfulness will be a major problem during the next fifty years.

The militarists, recognizing this situation, are answering the challenge by a frantic plea for increased fortifications and armaments. They are marching under a banner that is blood red, drenched in the blood of war, based upon fear, suspicion and material might. The Church of Jesus Christ must answer the challenge in another manner. The Society of Friends for the full period of our history has also been marching under a banner; it too is blood red, but it is red with the blood of loving sacrifice. It is the banner of the Cross. Its policy is right against might, love against hate, sacrifice against selfishness; life giving against life taking.

There are mighty armies moving under these two contrasting banners today, and the kind of a world that shall be bequeathed to future generations will depend upon which shall prevail. It is our business to see that our outreach as Friends shall be constructive, cooperative, tolerant, Christlike. An increasing number of friction points will develop as races intermingle, as creeds clash, as systems strain under new demands. What an opportunity for Friends! For such a time as this we were brought into being. Our voice is being heard, our counsel does have weight, our outreach should be exemplary and united.

FOR A LARGER UNITY

But alas, we who talk peace are not always peaceable; we who yearn to lubricate the friction points between races are divided into many clans. We who plead for social justice are not willing to do justice to some group who does not see eye to eye with us. We who plead for disarmament among the nations of the earth must disarm our minds of self-righteousness, suspicion, superiority complexes, contentions, and, putting on the whole armor of God, move forward under the banner of the Prince of Peace, for a Christ centered world. We must, if our outreach is to be strong and confident, if our voice is to be clear and winsome, become among ourselves an example of what we proclaim! It matters little to me what group of Friends may rise or fall, only that Christ's Kingdom in all its redemptive power may be established in the hearts of men.

Not what, but Whom, I do believe!

That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give.

Not what, but Whom!

For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but Whom!

Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb
The larger life to live?

Not what I do believe, but Whom!

Not what, but Whom!

—JOHN OXENHAM.

With Christ enthroned as the Great Head of the church; with a spiritual unity that begets cooperation, and with an organization consistent with the Society of Friends, we shall then be ready to face the future with confidence and say as a Society:

"The spirit of the Lord is upon us, because he hath anointed us to preach the Gospel to the poor; he hath sent us to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to declare the acceptable year of the Lord."

This means that we shall not only help to release men from the bondage of sin but shall help to create an environment in which they may live as becomes the sons of God: that we shall not only reclaim the drunkard, but shall go out to

smash the legalized liquor traffic; that we shall not only pick up the wounded in war, but shall do all in our power to overthrow the war system; that we shall not only pick up the broken, disheartened derelicts of our pagan economic system and give them doles, but shall give ourselves to the imminent task of replacing a system that lends itself to exploitation, with its attendant poverty and hate, by a system that considers a man of more value than a sheep—replacing the rule of gold by the Golden Rule. When, as a Society of Friends, we give ourselves to this united program, we shall be headed toward that glad and promised day, when the kingdoms of this world shall have become the Kingdom of our Lord Jesus Christ.

Friends and the Liquor Problem

Some Aspects of the Situation

This is the statement presented by the Sub-Commission on the subject, through its Chairman, G. Raymond Booth, at the sessions of the Five Years Meeting of Friends held at Richmond, Indiana, October 22-28, 1935.

THE Commission in presenting this testimony proposes to keep in mind that we are first and foremost a religious society attempting to follow and apply the principles and processes of Jesus. We feel sure that his approach and emphasis were primarily upon the fact and nature of God, the sacredness of human personality, and the glorious consequences of a combination of the two. It is believed that social reform must, to be permanent, grow out of that relationship.

THE FRIENDLY TESTIMONY ON THE QUESTION

The Commission proposes then, to present, not a scientific treatise nor yet a political argument, but rather a testimony. We do not feel that it is the prerogative of a religious society to make scientific pronouncements or to ally itself too readily with political expedients. However, to the spiritually sensitive, certain phenomena become quite obvious, as for instance the effects of strong drink. Thus we find London Yearly Meeting as early as 1691 advising Friends to "avoid unnecessary frequenting of taverns," which practice they held to be a "dishonor of truth, and scandal of our holy profession." Query No. 5 in the list prepared in 1761 to be read in quarterly meetings asks: "Are Friends careful to avoid all vain sports, places of diversion, gaming and all unnecessary frequenting of ale houses or taverns, excess in drinking and intemperance of every kind?" A typical Friends' statement is that in Book II of the Discipline of Canada Yearly Meeting, taken over in full from London Yearly Meeting, first issued in 1867 and repeated in 1925: "Indulgence in intoxicating liquors is a powerful cause of the sin and misery, the poverty and crime, which exist in our land; at the same time it presents one of the greatest obstructions to the moral and religious improvement of our countrymen, and to the extension of the Redeemer's Kingdom in the earth."

John Woolman was one of the earliest among the Friends on this side of the Atlantic to see and speak about the evil of drink. With the clarity of insight which so characterized his messages, he pointed to economic injustice as one of the major causes of drink. Due largely to

his concern, Friends in a few years became clear of tavern keeping. At quite an early age Woolman wrote in his journal:

"In the time of trading, I had an opportunity of seeing that the too liberal use of spirituous liquors, . . . led some people into great inconveniences; . . . that partly by the luxurious drinking of some and partly by the drinking of others, (led to it through immoderate labor) very great quantities of rum are every year expended in our colonies; the greater part of which we should have no need of, did we steadily attend to pure wisdom. . . Every degree of luxury hath some connection with evil; and if those who profess to be disciples of Christ, and are looked upon as leaders of the people, have that mind in them which was also in Christ, and so stand separate from every wrong way, it is a means of help to the weaker. As I have sometimes been much spent in the heat and have taken spirits to revive me, I have found by experience, that in such circumstances the mind is not so calm, nor so fitly disposed for divine meditation, as when all such extremes are avoided."

As the social implications of the liquor business have in recent years become clearer, most Friends are deeply concerned that none of us be found deriving incomes from investments which are in any way related to the brewing or distilling of liquors. For the past two or three generations Friends have joined forces with large and powerful religio-political organizations whose stated purpose has been the overthrow of the whole traffic in beverage alcohol, through political enactment. Throughout the whole conflict, local, state, provincial and national, Friends have been almost unanimously on the side of prohibition. In fact during this period so much of the social idealism of Friends was lavished on this one problem, that other equally important social questions were almost, if not quite, forgotten.

A REVIEW OF THE PRESENT SITUATION

With the World War came also national prohibition, first in Canada, then later in the United States. Though there had been a long and effective campaign in favor of prohibition, the fact remains that the patriotic frenzy which had been induced in order to win a war, was used also to speed up the prohibition cause. Prohibition thus became, to a large section of the public mind, a war-time measure which should then be repealed at the conclusion of the war. Canada's law was crippled from the beginning because of the unwillingness or inability of the United States authorities to cooperate in curbing the activities of

the international rum runners, a compliment which Canada later repaid in full. Furthermore it became evident from the first that the Canadian law was unpopular with a large section of the public, including many sincere temperance people. Consequently her law was repealed after the war and the various provinces substituted therefor, Liquor Control Acts, creating public monopolies of the distribution of beverage alcohol.

Among other reasons, the unwillingness of the proponents of prohibition in the United States to trust future electorates, led to the incorporation of prohibition as a part of the constitutional law of the land. The law eventually came into the hands of political leaders who disbelieved in it, saw no way to change it, therefore sought ways to evade it. The result was a large degree of nullification by disobedience, accompanied by the constant irritations of sporadic and half-hearted attempts at enforcement. Such a policy was recognized by everyone as hypocritical and unsatisfactory to all. Either there must be repeal and a new start or there must be enforcement. The people by overwhelming majorities decided upon repeal. The forty-eight States have now passed their own regulatory laws, none of which are alike, some of which are conscientious attempts to secure temperance, many of which are indifferent, a few of which are positively vicious.

In the meantime the Canadian Provinces have been listening to the "Moderation League" and have begun to loosen up on control features. At the moment, then, we have in the two countries literally fifty-seven varieties of control laws, some with as many as two hundred provisions. In other words, there are about 12,000 ways to drink or not to drink—surely a most chaotic situation, so far as temperance is concerned.

It becomes obvious therefore that Friends, along with all temperance folk, must re-examine their temperance convictions in the light of this new and deplorable situation.

First of all we re-affirm that for us, total abstinence, not merely temperance, is the goal. In the language of 1691, "It is our tender and Christian advice that Friends take care to keep to truth and plainness in language, habit, deportment and behavior." We would not of course impose any arbitrary rules for Friends to follow but would call attention to the Pauline principle, "If meat makes my brother to offend I will eat no flesh while the world stands." Such a standard requires the constant alertness of all the agencies of religious education under our care: the home, the school, the meeting. Those who see for themselves no harm in drinking or serving small quantities of light liquors at meal time or in social gatherings, but who abstain for the sake of weaker brethren, will find ample reward in the sense of increased spiritual power.

NEEDED—MORE LIGHT AND LESS HEAT

In any consideration of temperance for the community as a whole, we would suggest to all that we need light much more than heat, in discussing the subject. This whole issue has been surrounded too much by ill will, recrimination, discourtesy and odious remarks about personalities. The issue is worthy of being discussed on its merits. Furthermore, we lose nothing by according to those of differing views the same presumption of sincerity which we ask for ourselves. Second, we should recognize the fact that the community is sub-Christian, probably wants to remain so, has a perfect right to its opinion, and very likely could not be made Christian by law, anyway. Again, the only justifiable ground upon which government can interfere with

one's individual drinking habits, is not religious, or moral, but social and it is upon that ground and that alone, that we may justifiably ask for prohibitory legislation, if at all.

Society may justly decide, for instance, that it does not care to invade the personal habits of individuals to the extent of saying what they shall drink. But society may and should say that a man may not neglect his family in order to drink, that he may not drink and drive an automobile or engine or airplane at the same time, and that his drinking may not be done in such a manner as to be offensive to the public. Society may even decide that in order to protect itself from the drinker, no one may drink. Or it may decide that the real difficulty is due to the insatiable demand for profits and that the best expedient would be the socialization of the manufacture and sale of liquor.

In this connection it is well to remember that neither Canada nor the United States is a social unit. Some of us have had our thinking conditioned by Puritanism, while vast multitudes know nothing of such influence, benign or benighted, depending upon one's own viewpoint. In this as in many other matters, the industrial worker is inclined to see the problem in a different light than is the small town and country dweller. The recent arrival from Europe, and we have encouraged his coming, is likely to be equally puzzled by the drunkenness of some and the total abstinence of others. Such cultural considerations will not cause us to turn aside from our plain convictions, but they do reveal to us that the task is one for long and painstaking educational methods.

LIQUOR BUT ONE SEGMENT OF TOTAL PROBLEM

Again, in diagnosing the causes of poverty, crime, disease, family breakdown, etc., social scientists are inclined to feel that in the past, drinking has been rated too high as a cause. A cause it certainly is, but Friends would do well to consider to what extent it is as well, merely a symptom of a more complex social disorder. We believe that the problem should be faced in the future as one segment only of a total social problem which is seen to be infinitely more complicated than many had heretofore surmised. Temperance then will cease to be a panacea, to be liked and disliked, fondled and kicked, venerated and blasphemed, and will be viewed instead, we should expect by ever greater numbers, as a very essential factor in a better human society.

We believe that in a democracy the expressed majority opinion should always be respected, except of course where the clear dictates of conscience suggest otherwise. That is not to say that we believe that majorities are always right. We feel sure for instance, that both the Canadian and United States citizenry will before long realize the morass into which we have come.

THREE ANGLES TO OUR APPROACH

It seems clear, then, that Friends should approach the liquor problem from three angles: constructive criticism of existing legislation, educational technique, and individual inner control.

Constructive criticism might well center around the problem of private profit in the manufacture and sale of liquor, hours and conditions of sale, advertising, drinking and driving, penalties for infractions of law, etc. Prohibition will never come again, we feel sure, until people are overwhelmingly convinced that control measures do not control. The strategy of prohibitionists should therefore be to prove that control does not control, and this, not by destructive but by constructive cooperative efforts.

Our educational program should be a definite, systematic seeking for facts and scientific opinion. Much of the current disrespect for the Church and religion grows out of the fact that prejudice, not truth, has been so often used with which to admonish people. Studies into the causes of illegitimacy, crimes of passion and anger, industrial hazards, economic dislocation, political corruption, etc., should be made dispassionately, and the facts made available to all. Probably it would be wise to coordinate the many small sectional and relatively ineffective temper-

ance committees and boards of North American Friends into a strong, unified, department of the American Friends Service Committee, with a trained social investigator in charge.

Beyond government and education, Friends individually must go on to a Christian perfection which will depend, not upon external controls, but upon the inner resources, which Friends believe are available to all those who seek to live in the power of God.

Missions and World Service

As Presented at the Five Years Meeting

IN his address on "Friends and the Paths of Peace," Errol T. Elliott, General Chairman, set the tone for the statements and discussions which were to follow in the presentation of the report of his Commission, that on Missions and World Service. In defining the scope of our service interest, he said that as followers of Jesus we were charged with the tremendous task of bringing in a Kingdom of God among men, and reminded us that wherever human values, high purpose, and life principles are at stake, there also is the Kingdom of God at stake. It is therefore our soul-engaging task to make the mind of Christ manifest in whatever concerns man and the society in which he lives.

And just as all genuine issues of life are at bottom religious ones, so, too, must our service be built upon a religious basis. Service outreach rests upon a sense of mission in the soul, which we interpret as the purpose and the will of God for men; it should be first of all a type of personal life—an interpretation of living as essentially a spiritual, sharing process. Definite organization can come later as a channel for sharing with those far removed from us, or for speaking to some particular condition that we cannot reach as individuals.

The field of service is limitless; it is as inescapable as life itself, for it is nothing less than abundant living for all. Wherever there is a need—physical, mental, or spiritual—there is our task, and to the filling of that need we should devote ourselves, remembering always that our ultimate aim is to develop and to enhance the human-divine values in men.

From our Quaker forbears we have a rich heritage of spiritual pioneering. Today we are called upon not only to bear witness to accepted, long-held Quaker principles, but also to formulate for ourselves and our Society new tenets

and beliefs applicable to present-day conditions. There are new issues calling for new testimonies, particularly in the field of human relations, that we must face, new problems of our social order which necessitate a demonstration of the spirit and method of love and good will among men.

Here is a field for "creative peace," situations which demand a broadening of what is commonly understood by pacifism. Our peace testimony issues from an act of worship, an experience of God, whose love enfolds all men and whose spirit takes away the occasion of war and of warlike behavior. The entering of conflict areas to bring to people living therein new hope and new patterns of collective living seems to be peculiarly a Friendly service, for Quakerism does lend itself to creating answers to our vexing social situations.

So today, as yesterday, Quakers must be eager, zealous "publishers" of a truth which they exemplify in their own lives and which they strive to propagate in the lives of those around them. Our message must be Christ, whose mind we seek to know and find, and whose leading we should gladly follow into whatever paths of peace and to whatever spiritual service it may take us.

The Commission section on Missions, in the absence of the Chairman, George H. Wood, was presented by Sylvester Jones who enumerated and elaborated on seven problems which must be studied and solved if our missionary outreach is to be fruitful. These pertinent issues are: the antagonism often aroused by the use of an antiquated phraseology; the limitations imposed by uncertain and insufficient financial support of a missions program; the drag of institutionalized religion; the revolt of nationals against the dominance of foreign control; the dangers of government subsidies; the

menace of totalitarian States; and the disastrous effects which result from our clinging to the illusion of a Christian America.

The Commission section on Service and World Fellowship was given in three brief speeches prefaced by introductory remarks of the Chairman, Murray S. Kenworthy.

Catherine E. Marsh (London), in stressing the universality of the Quaker outreach, said that the work of Friends anywhere is of interest and importance to Friends everywhere. This is so because every individual is a beautiful reflection of God, with a capacity for growth and expansion within himself and the ability to recognize and cherish this same capacity in his fellow men. All of us, she maintained, raise statues of ourselves in the imaginations of others, and by these they judge us; if we would have these statues beautiful and good, we must be satisfied with nothing less than the moulding power of the divine sculptor.

Anna Jane Michener (Kansas), set before the Five Years Meeting group this specific problem of Christian service: How can Wichita Friends find the mind of Christ and transform it into practical methods in their endeavor to rehabilitate, physically, mentally, and spiritually, the underprivileged people living in a certain section of their city?

Frank Davies (Kansas), in his comments on adjusting evangelism and social service, deplored the tendency toward a separate rather than a united emphasis on the inward and outward manifestations of religion. Quakerism has always stressed the whole-sided development of man, and our service outreach today must be in the hands of Christian workers who, with Jesus Christ enthroned as their personal saviour, gladly follow the implications of his command to "love thy neighbor as thyself."

GENERAL DISCUSSION

Edward Thomas (N. Y.), in quoting a recent court decision which asserted an employer's constitutional right to dismiss his employees, demonstrated the cleavage between the present law of our land and our traditional Quaker principles, and raised the question as to what our attitude toward today's industrial situation should be.

Helen Binford (N. C.), reminded us that as individuals, in our contacts with various groups in our own communities, we can live our Quaker message and furnish the sorely-needed leaven of Friendly faith and practice to outside agencies and organizations.

"The Kingdom of Heaven is not in the custody of any political party, for Christ's religion, essentially one of rebellion and of dissatisfaction with the *status quo*, is above the parlance of statesmanship," declared Alvin T. Coate (Western) in his warning to Friends to beware of the sinister and inevitable effects which follow in the wake of governmental interference in and subsidies to our Quaker institutions.

William C. Dennis (Ind.): While I recognize the dangers inherent in governmental subsidies, I feel that in many cases institutions and agencies are compelled to accept, in the form of tax exemptions, etc., government aid, and I believe that as long as dollar service is being rendered to the State by those institutions and agencies, they should feel free to accept such subsidies and yet retain their independence and remain true to their own principles.

Alta Hoyt, a Friends missionary in Africa, told of the demand made by native students in the Friends school at Kaimosi, Kenya Colony, East Africa, as taxpayers and children of taxpayers, for acceptance of government subsidies so that their schools might be as adequately equipped as any others in Africa. She also defended the taking of government money as an aid in keeping workers at their tasks.

Harold N. Tollefson (New Eng.), in urging Friends to take seriously their responsibility of imparting to their children and young people a knowledge of the organization, history, and terminology of our Society, described briefly the working of the Junior Yearly Meeting, the agency set up by New England Friends to instruct their youth in Quaker ways.

Jennie Callister (N. Y.), a member of the Sub-Commission on Missions, challenged Friends to pioneer in overcoming two threats to our missionary outreach cited by Sylvester Jones: the revolt of

nationals against foreign control, and the illusion of a Christian America. The first can be done through friendly relations with foreigners studying in America, while the second can be accomplished by living as well as preaching our Christian faith, she declared.

William J. Sayers (Ind.): Jesus hides his truths deep in the hearts of his children, but they work out and are manifested in all our modes of expression. We should hold true to the implications of our name—boast not of externals, but let the working of the leaven of God in our hearts proclaim us, in all our relationships, Friends.

Walter W. Haviland (Philadelphia): Throughout these sessions, I have been impressed by two things: the loyalty of Friends to the ideals of Friends; and the breadth of outlook exhibited in the Commission reports. I think it fitting that on this, Penn's birthday, we remember his admonition to, "Cultivate the universal spirit." This was his keynote, and it should be our motto.

William E. Simkin (N. Y.), voiced an attitude prevalent among young Friends in his assertion that there is a place for conscientious objection in the industrial warfare of today just as there was, and again may be, in international warfare. It is not missionary zeal, or a self-sacrificial spirit which has moved him and other young Friends to enter the "Service" area of Quaker outreach. Rather, he and they were actuated by a desire to have a part in aiding underprivileged people, victims of an exploitation just as unjust and blighting as that imposed on the Ethiopians, toward a more abundant life.

Murray S. Kenworthy (Ind.): I was once asked a rather amazing question by a Japanese friend of mine: "What influence does Christianity have on the industrial, social, and political life of America?" The answer to this question depends on us as individuals. There are for each of us opportunities for Christian service in the carrying on of our everyday life and, while seemingly small, we dare not minimize the aggregate importance of that service.

Dr. Miguel A. Tamayo (Cuba): I want to mention two ways in which American Christians can help spread their religion abroad. When travelling or living outside their own country, they should conduct themselves according to Christian principles; and through their contacts with foreign students, Christian Americans should seek to exhibit the power of their religion. I know these are effective measures because of my observations of Americans travelling and living in Cuba, and because of my experiences in the homes of Christian Ameri-

cans while a student at Berea College. At the request of Merle L. Davis, Dr. Tamayo also told of the influence exerted by the Friends school at Banos, Ote., Cuba, on a former pupil Corl. Batista, now head of the Cuban army.

GOOD QUARTERLY MEETING
DOWN JAMAICA WAY

Eastern Quarterly Meeting of Friends in Jamaica, B. W. I., composed of Seaside and Amity Hall Monthly Meetings, met at Seaside, Sunday, November 24 at 11:00 a. m. At the service for worship, Erna O. Nixon brought a very helpful message on "The Stewardship of Things and Money."

Lunch was served in the basement of the meetinghouse to all members and a beautiful spirit of Christian fellowship pervaded the atmosphere throughout the entire day.

After lunch the Meeting on Ministry and Oversight met. Montclair E. Hoffman, Clerk, led the devotions and presided very ably over the session. The deepest concern of the Meeting was how to secure the largest possible cooperation of the entire membership in furthering the work of the Kingdom. The Elders and Overseers of each Monthly Meeting were named as committees, with the pastor as their chairman, to serve in securing this cooperation.

The business session of the Quarterly Meeting followed, with Gladys S. Jones, the Clerk, presiding. As a part of the devotions, she read excerpts from the opening message of Rufus M. Jones to the Five Years Meeting, which were a great blessing and help to all present. The rather heavy agenda of business was then taken up and handled with alacrity and expedition. A large volume of business can be done in a short period of time because the Jamaican Friends do "speak to business." They are very careful, however, that no detail be overlooked that might bring them to a wrong conclusion in a matter.

At the conclusion of the business, a Peace program followed. Aubrey Jacobs, a Senior in Happy Grove School and son of Allan A. Jacobs, who attended the Five Years Meeting, read a very commendable paper on "The Causes of War." Montclair E. Hoffman, Chairman of the Quarterly Meeting Peace Committee, gave a short amplification of the message contained in the paper. The Happy Grove student body, under the direction of Erna O. Nixon, sang the Negro spiritual, "Ain't Goin't Study War no More," with Aubrey Jacobs as soloist. This brought to a close what all present called, "a good Quarterly Meeting."

F. F. N.

Buck Hill Falls and Points South

A December Diffusion by the Editor

A PRE-HOLIDAY swing around the circle provided us some diverting experiences following the high pressure incident to the recent Five Years Meeting sessions. The circle may be roughly traced by naming such dots on the map as Dayton, Cleveland, Buffalo, Buck Hill Falls, Philadelphia and suburban area, Washington, Fairmont, West Virginia, Arthurdale, Pittsburgh, and back to Richmond. It proved to be a four-ply trip, the editorial experiences grouping themselves into four parts. We sketch them accordingly.

I.

Our main objective—and indeed our only objective when we set forth on December 3—was Buck Hill Falls, Pennsylvania, a little more than one hundred miles due north of Philadelphia. There, in the heart of the Pocono Mountains, was launched what we hope may prove a great peace offensive to make this country—and the world—safe against war.

A REMINDER TO THE SKEPTIC

Admittedly, this is a fairly big order. It was for no less a purpose, however, that one hundred people more or less prominent in some twenty peace organizations of the country came together for a three-day conference at the Buck Hill Falls Inn. To the skeptic there may be something naive in the thought of a group of idealists meeting in a winter retreat "far from the madding crowd" in the hope of saving a jittery world from impending disaster. To such, the fact may be cited that not a few creative movements in the march of civilization have started from mountain-side inspiration and initiative.

While the call was issued by leaders from various groups, the conference was held under the auspices of the American Friends Service Committee, arrangements being in the hands of the Peace Section. Details were ably handled by Ray and Babette Newton, Raymond and Miriam Wilson and Louise Stinetorf. Emily Cooper Johnson, Chairman of the Peace Section, presided and proved effective in driving the horses of the sun of peace, sometimes restive under harness restraint. For occasional relief, she relinquished the reins to Kirby Page.

The Inn, a very popular summer resort with a capacity for several hundred guests, offered an attractive setting for the conference. From its sightly location, the eye sweeps the noble mountain panorama of the Poconos. And with the snowy winds of withering winter sweep-

ing the heights, it was cosy indeed to sit in conference about the warmth and glow of a mammoth, boulder-encased fireplace, as we considered how to ward off the storms of war that threaten to throw civilization back into the long winter night of savagery.

OUT OF TRENCHES BY CHRISTMAS!

During the last war, there was a much publicized effort to get the soldiers out of the trenches by Christmas. The spirit of this gathering was not wholly dissimilar. Faced with the danger, rather than with the actuality, of general warfare, the purpose was now to keep the nations out of the trenches altogether. At the first session, those directing the conference presented a program of action and method of procedure, apparently expecting quite prompt acquiescence, after which we would proceed forthwith to the details. It was far otherwise. There were at first about as many varying opinions as people present as to what the aims of the proposed movement should be, how inclusive an organization should be formed (whether it should include all shades and degrees of peace people), how it should be managed, and numberless points more or less germane. Such opinions were vigorously and persistently expressed for hours on end—so much so that it seemed doubtful for a time whether we would get these peace-makers themselves out of the trenches by Christmas!

It is proverbial that it is all but impossible to keep peace in a widely representative peace conference long enough to secure a program of united action against the common enemy—war. This is often referred to as a matter of reproach. There is another side to it, however. The folks who are deeply interested in peace, and who have the courage of their convictions, are not standardized, mass-minded citizens, who let others do their thinking—or their prejudice-forming—for them. Strongly individualistic, it is to their credit that they must be convinced, every step of the way, concerning a given program of procedure. It is worth the time it takes to bring them to a common agreement, if at all possible.

THE MOVEMENT IN THUMB SKETCH

And it proved possible at Buck Hill Falls. For three or four sessions the discussion raged, amid much confusion, at first, of conflicting ideas. Gradually the situation clarified until finally, after several public appearances, the committee

presented a brief statement of objectives that was agreed to with practical unanimity.

In a word, there is to be, first an emergency campaign, as widely cooperative as possible, to keep this country from going to war, and to achieve world peace. Out of this campaign, second, it is planned to develop a more permanent and thorough-going peace movement headed by those who are unalterably opposed to participation in any war. While the cooperation of all peace organizations will be sought, this is not a federated movement. Its governing body or council, will be autonomous, those on it serving in their own capacity as individuals and not as representatives responsible to some other peace organization. The Friends Service Committee has been asked to serve as Treasurer, and it is eagerly conceded that the Secretary of its Peace Section, Ray Newton, will be the executive officer of the movement, the name of which was not then finally determined. Further announcements will be made as developments occur.

PEACE-MINDED AND COLORFUL!

So much for the new peace movement in general, whose outlines were sketched by the entire conference in open session. There were also meetings of the six or eight sections into which the conference was divided, for the consideration of various phases of peace action and methods of attaining it; such for example as: publicity and general information service; books and pamphlets; formation of speakers deputations; legislative program; constructive projects of good will, such as work camps; cooperation with organized labor, etc. Some of the most illuminating periods of the conference—and the most stirring—were experienced when these sections reported their findings and recommendations to the whole group.

However exalted their purpose, conferences are pitched according to the folks "among those present." Conferences may be drab with mediocrity, or they may be colorful with vivid personalities. If any one is under the illusion that peace gatherings are attended largely by the kind of people caricatured in the public press as professional reformers, he should have been at Buck Hill Falls. Quite a comprehensive, and certainly a notable edition of "Who's Who" could have been compiled of those in attendance. We hazard the mention of a few, beginning with non-Friends.

LO, HIS NAME LED ALL THE REST!

We give first honorable mention to Brigadier General H. C. Newcomer, Washington, D. C., who opened our eyes to a different type of army officer from that to which we are accustomed. In the opening session he said how foolish it seemed for the United States, the safest country in the world, to be topping the nations in naval appropriations! The General is not, of course, an absolutist, and found himself in strange company in several respects, yet throughout the sessions he participated freely and helpfully in the deliberations.

THE FEMALE OF THE SPECIES

Among the women present was Jeanette Rankin, who, as the first and only woman in Congress at the time, cast her vote against our entrance into the last war. She is a member of Fred Libby's staff and specializes in peace legislation. She has a dashing air and a good will smile that should make peace popular on Capitol Hill.

Dorothy Detzer, stormy petrel of the Women's International League, was another lobbyist for peace who "rose to make a few remarks" at the conference. She is credited with having initiated the munitions investigation by the Senate. Another militant Women's International Leaguer present was Mildred Scott Olmsted.

OTHER PEACE NOTABLES PRESENT

No peace or other gathering could go stodgy and stale with Devere Allen present in his usual form. Keen, vivid and striking in wit, the Editor of the *Nofrontier News Service* was anything but "the skunk at the picnic," to which he made allusion amid much hilarity.

Kirby Page has rarely appeared to greater advantage than when, as presiding officer, he guided confused and conflicting minds toward a common agreement. A few of the other more or less widely known figures present were Henry A. Atkinson, Secretary of the Church Peace Union and World Alliance; Frank Aydelotte, President of Swarthmore College; J. Nevin Sayre and Harold Fey, of the Fellowship of Reconciliation; Rabbi Sidney E. Goldstein, of the Conference of Rabbis and War Resisters movement; Everett R. Clinchy, of the National Conference of Jews and Christians; Philip A. Swartz and Walter W. Van Kirk, of the Federal Council of Churches; Charles F. Boss, Jr., of the Methodist Board of Education; Allan Knight Chalmers, Broadway Tabernacle Church; Alfred Schmalz of the Congregational Council for Social Action; Sophia H. Dulles, Secretary of the Pennsylvania Committee for Total Disarmament; Joseph B. Hunter of the Disciples Peace Fellowship; and of course Frederick J. Libby, guid-

ing genius of the National Council for Prevention of War.

Denominationally the Church of the Brethren (Dunkards) was well represented in the presence of Rufus Bowman, a leader in its peace activities, C. Ray Keim, of North Manchester College, and Dan West and M. R. Zigler, both of the Brethren Board of Christian Education. It was natural that a Quaker Editor felt drawn to this group, whose acquaintance and friendship he was glad to make.

We were encouraged in the presence of several young people who were helpfully vocal during the sessions. Prominent among these was Monroe Sweetland, New York, of the Student League for Industrial Democracy, a young man able to give a good account of himself against all comers in giving a reason for the faith that is in him.

SOME FRIENDS ON THE ROSTER

Some forty Friends were in attendance. While these were recruited largely from the general Philadelphia area, several other sections were represented. Friends connected with the management of Institutes of International Relations were present as follows: Tom A. Sykes, Duke Institute, and as President of the Peace Board of the Five Years Meeting; Harold J. Chance, Wellesley Institute; Alfred H. Cope, Mid-West Institute at Evanston; Paul and Gladys Elliott, Reed Institute at Portland, Oregon; Guy W. Solt, Grinnell Institute. Of the Service Committee Staff, in addition to those already mentioned as responsible for the details of the Conference, Clarence E. Pickett, Homer L. Morris, Ruth Outland and Phyllis Cosand were at Buck Hill Falls. J. Mahlon Harvey, who was present at the Five Years Meeting, closed his several weeks furlough at the conference, then sailing Friday night from New York to resume his work as head of the Friends Centre at Paris.

Among other Friends present were Karlin Capper-Johnson, who was present at the Five Years Meeting as a fraternal delegate from London Yearly Meeting, Edith Blackburn of Baltimore, Sarah Cope of Westtown School, Elizabeth Hazard, Field Secretary of New York Yearly Meeting, Hannah Clothier Hull of Swarthmore, Margaret E. Jones of Washington, Vincent D. Nicholson, Earle M. Winslow, late of Tufts College (See Quakerdom note in this issue), Daniel and Dorothy Shoemaker of Washington, and Sue C. Yerkes, Editor of *Friends Intelligencer*.

Only time will tell whether in later years, those who were present may say, "That epoch-making 'No-More-War Movement' was launched at Buck Hill Falls, just before Christmas in 1935—and I was there."

II.

Believing that the longest way round is still the shortest way home, we decided to return homeward by heading south. We were aided and abetted in this decision by the persuasive presentations made by two plausible gentlemen named Clarence Pickett and Homer Morris. (It is always an easement to have friends at hand upon whom to place responsibility.) In the stimulating company of these A. F. S. C. pillars, and of Tom Sykes and Jo Baker (an alert young Negro newspaper man who ably represented his race at the conference), we drove from Buck Hill Falls toward Philadelphia late Friday afternoon. The racy revealings of that few hours' ride may better be imagined than related.

AMONG INQUIRING FRIENDS

On arriving at the Pickett home at Moylan, we found a group of Friends gathered from roundabout. Clarence had sent word ahead to Lilly Pickett of our coming, and she invited Friends in for an evening of Friendly consideration. After a brief report of the conference had been given, we were asked to tell in person something of the Five Years Meeting in general and of the recent sessions in particular. Anna G. Elkinton followed with some illuminating sidelights on her summer Yearly Meeting peregrinations, after which came comments and questions pertaining to the State of Society as a whole. Such informal gatherings of Friends from different sections and groups certainly make for increasing information and understanding.

So far as the Five Years Meeting is concerned, some of the assembled Friends had attended the sessions and the others had heard reports of them. On this and other occasions when we contacted Friends in the East, we were pleased to hear unvarying expression of appreciation of the success and significance of the Richmond gathering in October. Of course we were somewhat intrigued at the element of surprise which that expression sometimes conveyed—but perhaps we Five Years Meeting Friends were ourselves just a little surprised. In this connection we recall that a leading Philadelphia Friend, on returning from Richmond and giving a favorable report to a friend of ours, said somewhat apologetically in effect: "Perhaps I was not very observant but for the life of me I couldn't see anything wrong with the Five Years Meeting!"

LOOKING IN ON PENDLE HILL

From the Pickett home, Homer and Edna Morris took us to Wallingford and Pendle Hill for such of the evening as remained. At Pendle Hill we were ushered into the midst of a festive party

proceeding gaily under the ægis of Grace Rhoads and Catherine Cadbury. The latter, who is home on furlough from Canton, China, has been living at the School while the children are in West-town. She was expecting soon the arrival of her husband, Dr. William W. Cadbury, who had remained to supervise the centennial celebration of the founding of the hospital with which he has long been so prominently connected.

On greeting the students, our first impression was one of mingled surprise and pleasure that it had gone so largely web-foot! Five of the fifteen or twenty in residence were from Oregon—and three of those from our old home community. Paul and Gladys Elliott we had already seen at Buck Hill Falls, and in Garnet Guild we found a recent graduate of Pacific College.

Our week-end visit gave us several pleasant opportunities: among them that of seeing Herbert I. Waller of England, whom we met at the World Conference of Friends in London in 1920, and who was giving a course at Pendle Hill and circulating thereabouts among Friends; and of meeting personally Richard Gregg, author of "The Power of Non-Violence," acting Director of Pendle Hill this year.

Pleasant as was our brief contact with Pendle Hill, and favorable as was our impression, we did not get to see the School in action, so to speak. However, "now that we have found the way, we hope to come again."

WHERE CROSS THE CROWDED WAYS

Saturday morning we rode into Philadelphia with Paul Elliott which gave two long-separated Oregonians a welcome opportunity to foregather. We went directly to 20 South Twelfth Street to renew our associations with the headquarters staff of the Service Committee. One cannot be in the office long without realizing how it marks a cross roads in American Quakerism at which one may expect to meet most anyone from near or far. We had scarcely entered the building when in came Wilhelm Hubben whom we had not seen since his first visit from Germany five or six years ago. He is now teaching at George School. A few minutes later we greeted Francis and Edith Sturge of England who have almost made us reputedly fast-going Americans ashamed of ourselves by the way in which they had covered most of our vast domain during the few weeks that had elapsed since the sessions of the Five Years Meeting.

We noted with satisfaction the changes in progress to provide more adequate office facilities, as set forth in the article in this issue by Louise Stinetorf, formerly of our Central Office Staff at Rich-

mond, who has been at the A. F. S. C. headquarters for some years. As we write, it occurs to us that in years past our Richmond office has served as a training ground for several A. F. S. C. staff workers. Others of whom we think in this connection are Gladys Scott, of loving memory, Elizabeth Marsh, Clarence Pickett, and Ruth Outland.

IN A HOUSE OF MERCHANDISE

Leaving the A. F. S. C. office, we window-shopped about town a bit, observing the crowds of Christmas shoppers that already, so early in the month, thronged streets and stores. Whenever we are in Philadelphia shortly prior to Christmas we make a visit to Wanamakers a special order of business. So, again, we stood in the open court and listened to the strains from the great organ which makes this wonderful emporium a temple of music as well as a house of merchandise. Every morning during the pre-Christmas season, we are told, all business is halted for fifteen minutes when the employees lead in the singing of Christmas carols.

And of course we visited the toy department, remembering that Wanamakers always puts on some special feature that is as attractive to grown-ups as to the little folks. This year it was a life-size reproduction of a ship—a toy ship—the *S. S. Polaris*. Visitors were invited to walk the gang plank and inspect the ship, but as there was a waiting line a block long we did our observing from the outside. Another nearby attraction was an immense stocking tree, just waiting to be shaken down.

WAITING WHILE OTHERS EAT

Another experience which we anticipate in Philadelphia is that of struggling for something to eat at one of Horn and Hardarts automats. We get to Philly just about rarely enough to give continued zest to this adventure. There is first, the thrill of wandering about in the large hall of food, peeking through the little windows at enticing offerings, and trying to decide where to insert your nickels. The big problem, however, is to find a place, in such a jam of food-seeking humanity, to eat what your nickels have provided. At long last, you may be able to grab a chair. Then, likely

THE LOVE OF CHRIST

What mighty power is here revealed:
"The Love of Christ constraineth me"—
Responding, every hurt is healed!
What mighty power is here revealed
That unifies to form a shield
Invincible beyond degree!
What mighty power is here revealed:
"The love of Christ constraineth me!"

J. R. W.

Richmond, Indiana.

as not, when you return from getting a promising piece of pie, you find the chair taken, and you do the progressive dinner stunt by finishing your lunch while standing at a high counter. All of which made us appreciate a remark we heard a distraught man make to his better half: "Next time we will bring our lunch with us and eat it out in the center of Market Street where it is quiet!" But it is great fun—once in a while.

AMONG THE WOODBROOKERS

On Saturday evening those in the vicinity of Philadelphia who have attended Woodbrooke School in England gave a supper party in Germantown in honor of Francis and Edith Sturge, former Wardens, and of Herbert Waller, a member of the board of directors. Our inclusion in the group gave opportunity to meet more Friends and to catch something of the spirit of Woodbrooke. It was our pleasure at the supper table to renew our acquaintance with Ruth Kelsey Gloor, an Earlham graduate and daughter of Cassie Wiltsie Kelsey, an Earlham classmate of ours, and to make the acquaintance of her chemist husband, Ervin Gloor. Among other good friends whom we greeted again after some years were Robert and Hannah Pyle of West Grove. The latter and the writer were fellow guests of Barrow and Geraldine Cadbury at the Great Eastern Hotel in 1920, at the time of the London Conference.

Over Sunday we had the privilege of the hospitality of Passmore and Anna Elkinton at their home in Moylan, which gave opportunity for three "concerned Friends" to roam the ranges of Quaker prospect and promise.

And so, on to Washington and Arthur-dale—to be included in our next.

GOD'S HOUSE REDEDICATED

(Continued from page 530)

on economy—and the gist of many Quaker jokes would indicate that it has borne some fruit. There is a type of frugality, however, which in the long run is expensive; inadequate, too badly cramped quarters, make for wastage of the nervous and physical energy necessary for efficient work. The Board of Directors has long been cognizant of this handicap under which Service Committee personnel labors, and many possible solutions have been investigated. Two major changes have been decided upon and are now nearing completion. The room to the right at the head of the stairs has been soundproofed and redecorated, and a large window has been installed. Compared to the office of a business man of very moderate standing, this room seems the epitome of Quakerly simplicity, even

austerity; but compared to the cramped, dark, poorly ventilated room previously occupied by Clarence E. Pickett, it smacks of the luxurious. Secondly, the balcony of the meetinghouse is being transformed into offices.

Conceptions of religion change. There was a time when Sunday was very much a day apart, with its own theology, activities, clothes, even food. According to the deportment of our elders, the soul entered into a sort of periodic communion with God. For those of us who were being initiated into the mysteries of formal religion by untrained and sometimes uninspiring Sunday School teachers, Sunday really began with the Saturday night bath. There is still a flavor of austerity to the Sundays spent "at home for the week-end"; but it is interesting to note that a large portion of that day is now spent by our fathers and mothers in planning various aspects of the social welfare work they carry on. For two thousand years texts and sermons have pointed out the sacredness of the individual personality. It was Christ's concern—not one day a week, but seven; and after twenty centuries, we are just beginning to learn and act upon the knowledge that religion is not a garment to be worn for a brief space after the Saturday night ablutions.

The immense cathedrals of Europe, structures into which the physical and financial resources of generations were poured, and which are monuments of breath-stealing beauty, and modern community centers with sometimes unostentatious chapels in a wing, are indicative of changing trends. It is difficult to imagine a mothers' club or social problems group meeting in the Rheims Cathedral—or a Cardinal officiating in a settlement house. It has remained for Quakers to bridge the gap.

From the first, no particular sanctity has attached to a building used by Friends as a place of worship; it is merely a convenient room or structure for communion with God in the company of like-minded individuals. Many Monthly Meetings have, when members moved to other neighborhoods, converted meetinghouses into community centers, settlement houses, libraries, etc. And why not? God shares with men other things infinitely more precious than "His House." So the balcony of the meetinghouse at 20 South Twelfth Street, which has long been dedicated to worshipers who no longer climb its stairs—and to dust and moths, with due apologies to the caretaker—is to be rededicated to service.

On the north side, the secretary of the Committee on Race Relations and the Supervisor of the Friends' Yearly Meet-

ing Schools will take a new lease on life free from the noise and interruptions unavoidable when desks are open to all the confusion of almost numberless people passing. To the east, the bookkeeper will be able to add up her interminable columns of figures without at least two other people, usually more, dictating, operating a switchboard, and what not, in the same room. The southern side will house the Peace Section, which has long administered a program of Monthly and Yearly Meeting Peace activities, Peace Caravaners, Institutes of International Relations, and the distribution of tons of peace literature from one 9 x 10 office and various makeshift, cubby holes.

Construction will probably be completed during the first half of January, and anticipation is keen in many quarters. The Dorcas Society, Women's Problems Club, Monthly Meeting Supper Committee, and all the other groups which use the tea room periodically, will welcome the return of space they have shared and the general air of comfort and hospitality sacrificed to filing cabinets and business desks. The staff of the American Friends Service Committee looks forward to increased efficiency throughout the years—and more immediately, to a housewarming when plaster is set, paint dried, and desks placed to catch a maximum of light.

LOUISE A. STINETORF.

STATEMENT FROM PEACE BOARD CHAIRMAN

The Peace Board of the Five Years Meeting requests all Friends throughout the country to assist in the sale of the Peace Bonds now being issued and placed on sale by the National Council for Prevention of War from its headquarters in

QUAKER ANCESTRY

It is interesting to discover the general pride in Quaker ancestry even on the part of those who profess no vital interest in the Society today or in any other Christian denomination. Friends of this generation are descendants of a line of spiritual worthies who were far more concerned with their own relationship to God and their fellowmen than in recounting the accomplishments of their predecessors.

It has been suggested that glorying in one's ancestry is not nearly so profitable as giving serious consideration to the character of the ancestry of our descendants. For we really can do something about that.

The Biblical School of Friends University, Wichita, Kansas, seeks to contribute to the development of worthy ancestors for the Quakers of future generations.

Washington, D. C. It is hoped the Peace Committees of all Yearly Meetings will actively organize for this service and that the Chairmen will forward at once to Frederick J. Libby, at the National Council offices, 532 17th Street, N. W., Washington, D. C., a full list of names and addresses of representatives from each Monthly Meeting in their territory, asking that these persons be supplied with bonds for sale.

Care should be taken by all Friends buying or selling bonds to see that the name of our Five Years Meeting Peace Board is inserted as the organization to receive the forty per cent share of the purchase price of the bond. This means that for every dollar paid by Friends for bonds, forty cents will be sent to the Peace Association of the Five Years Meeting. Such sales have already borne some fruit; the Chairman of the Peace Association recently received a check for five dollars and sixty cents, the Peace Board's forty per cent share in purchases already made by Five Years Meeting Friends.

The National Council for the Prevention of War will do its part in supplying us immediately with the Peace Bonds and with instructions for their sale; let us not neglect this golden opportunity for positive peace-making by needless procrastination. Chairmen of Yearly Meeting Committees should send in their lists of local leaders *at once*; with these should go covering letters explaining our cooperation in the peace campaign. Let us all enter wholeheartedly into this praiseworthy venture whose success will advance the cause of general world peace and implement the work of our own Peace Association.

TOM A. SYKES, *Chairman.*

High Point, North Carolina.

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

POSITIVELY THE LAST CALL

As you read this page it will be almost time for the opening of two gatherings of interest to young Friends, the annual meeting of the Young Friends Board and the Twelfth Quadrennial convention of the Student Volunteer Movement. Both will be held in Indianapolis. Announcements concerning them were included in the last Young Friends page, so that only a reminder is necessary at this time.

The Young Friends Board meeting will open with a social fellowship on the night of December 27, at the First Friends Church, 1241 North Alabama Street. We are anxious to have as many Yearly Meetings as possible represented. There will be young Friends from the different Friends colleges at the Student Volunteer convention. Word has already come in that Friends University is sending a delegation of fourteen, nine of whom are Friends, and that Pacific College is sending three. It is hoped that before you read this article word will be received that every Friends college will be well represented. It was especially good to hear that young Friends from Kansas and Oregon would be in Indianapolis and could meet with us. The many miles between Friends groups make it difficult for us to gather from such distant places often, but when we can we are always more than repaid in fellowship and the inspiration attending it. Come join us in Indianapolis!

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SLEIGH BELLS—WEDDING BELL(E)S

The sound of sleigh bells has been drowned out by the sound of wedding bells. One of the members of the Executive Committee of the B. Y. F. A., Mildred Kearns, Earlham, '33, was married Saturday afternoon, December 21, at Bethel Meetinghouse, near Mooresville, Indiana, to Arthur Hoadley, deputy prosecuting attorney for Owen County, Indiana.

After graduation, Mildred spent the summer of '33 working for the American Friends Service Committee in Pleasant Hill Community, Tennessee. From October, 1933, until September, 1935, she worked as Field Supervisor for the Social Service Division of the Governor's Commission on Unemployment Relief. In September, 1935, she became Field Supervisor for the Social Service Division of the Works Progress Administration.

And now! Well, one of the new books

in the B. Y. F. A. circulating library, "Thinking About Marriage," has been out for a long time. We cannot prove Mildred has had it, but it does look that way. Anyhow Mildred has been a sympathetic and stimulating member of the Executive Committee of the B. Y. F. A., and we join in extending her heartiest wishes for much happiness.

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THE OFFICE FOLLOWS SECRETARY

Special attention is called to the change of address of the B. Y. F. A. Beginning with the first of the year and continuing through to the end of March, the Executive Secretary will be at Pendle Hill, Wallingford, Pennsylvania. Due to the financial status of the B. Y. F. A., it seemed unwise to continue to try to maintain an office. Therefore the office will be where the Executive Secretary is. Information will be given sufficiently far in advance for letters, *gifts, checks, and expression of interest in the work* to be directed to the proper place. Please pass the word along that Pendle Hill will be the Young Friends headquarters for the next three months.

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YOUNG FRIENDS AND THE NEW YEAR

The future of or for the Board of Young Friends Activities is a matter of great concern. That there is work for such a Board is hardly a question. But how the work may be carried on is a question of practical concern. It may be that this Board, like the other Boards within the Five Years Meeting receiving small incomes, will have to work as it can with a voluntary committee. If this must happen, it will demand a new adjustment in the thinking on the part of both older and younger Friends. They must not expect certain things to happen. The greatest loss will probably be in the unity and fellowship which is created by having one central force and factor which serves as a channel for clarifying and uniting the interests and purpose of young Friends.

There are many considerations to come before the Board in this December meeting. If you have any concern that the work continue or any suggestion as to how it may be possible to do so, will you send such to the Executive Committee, of the B. Y. F. A. in session, December 27 to January 1, at the First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. The Board exists to serve the interest of young Friends. If

you have any concern for it, speak now. Full particulars of all questions discussed at the Board meeting will be included in the issue of THE AMERICAN FRIEND following the session of the Board.

These are important days and important decisions will have to be made. What will the New Year mean for young Friends? When we look squarely into the face of things as they are and remember our dreams of these same things as we hope they may become, dare we lay down our work now?

Could there be any better thought for the new year than "No man having put his hand to the plough and looking back is fit for the Kingdom of God"?

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OUR CHALLENGE—ARE WE ABLE?

Could there be anything better for us to read to ourselves as young Friends as we face the future than a part of the statement of Christian conviction issued by the Youth Council of North America?

"We recognize something of the magnitude of the enterprise. We shall not build a Christian world in a day. But we are determined to be led by our faith and not our fears, to use the experience of the past, where it will help, and to become pioneers where experience fails. We are called upon to abandon petty aims and to lose ourselves in the glorious adventure. The Kingdom of Love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. *We are determined, so far as possible, to live henceforth as if the Kingdom were now here.*"

"We are not alone in the task. The strength of Christ is ours. Divine resources flow through us and human fellowship sustains us as we give ourselves to the task. He that loses his life shall find it. For us there is no alternative."

This is our New Year's challenge, young Friends! Are ye able?

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B. Y. F. A. LIBRARY CONTINUED

Additional titles of books owned and housed at its office by the B. Y. F. A. are given below. Anyone wishing to obtain the complete book list or to have information as to how these and other books may be circulated among young Friends in their meetings should write to the Executive Secretary, S. Emily Parker.

War Tomorrow—Will We Keep Out?

Headline Book, No. 1, (Foreign Policy Association)

Rebel Saints.....Mary Agnes Best
Good-Bye, Mr. Chips.....James Hilton
By an Unknown Disciple
Jesus Among Men.....Henry Hodgkin
A Chinese Quaker

Nellie Blessing-Eyester
Internationalism and Disarmament

Mary Wooley
The Secret Garden of the Soul

E. Hermann

QUAKERDOM AT LARGE

Roscoe C. Coffin, a prominent Minneapolis, Minnesota, Friend was recently elected president of the Minnesota Temperance Movement, an organization which he has served as Secretary for the past few years. He is also Secretary of both the Minneapolis and Minnesota Church Federations.

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Paul and Gladys Elliott, Oregon Friends who had spent a term at Pendle Hill School, stopped briefly in Richmond and called at the Central Offices on December 14 on their homeward journey. Paul is the manager of the Reed Institute of International Relations held at Reed College, at Portland.

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Phillips Bradley of Amherst College, Department of Political Science, has been spending some months at Woodbrooke School in England. He writes that he has been "fairly busy," having just finished a book on neutrality—and started on a thesis at the London School of Economics.

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A new brochure, "The Story of the Fellowship of Reconciliation, 1915-1935," written by John Nevin Sayre, relates the experiences of the Reconciliation party to Central America some years ago, on which Elbert Russell, Carolena Wood and Robert Jones accompanied the writer through Guatemala, San Salvador, Honduras, Nicaragua, Costa Rica, Panama, and Cuba.

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Admirers of "Lucinda," by Mabel Leigh Hunt, will be glad to know that this popular story of a Quaker lass of the sixties went into its fourth printing early this fall. From the author we learn that her next book, which will probably appear in the fall of 1936, will be another Quaker tale, written especially for younger readers, but like its predecessors, sure to appeal by virtue of its charm and humor, as well as its Quaker background, to older Friends.

* * * *

As reported by the London *Friend*, Joan M. Fry recently received a contribution approximating five hundred dollars from the King and Queen of England for the work of the Friends Allotments Committee, which has to do with supplying the unemployed with plots of ground for cultivation. The gift calls to mind the large sums which Mrs. Franklin D. Roosevelt has turned over to the American Friends Service Committee for a similar type of work in human reconstruction in this country.

Word has come of the death on December 15 at a hospital at Fanta, Egypt, of Carl McQuiston, for many years a member of the Faculty of the American University at Cairo, in the field of natural sciences. With him in Egypt were his wife, Rebecca Farquhar McQuiston, daughter of Laurena Farquhar of Wilmington, Ohio, and their youngest child. Three children are in this country—a married daughter in New York, a son in Earlham College, and a daughter at Westtown School. Carl McQuiston's parents reside at Fountain City, Indiana.

* * * *

In our issue of November 28, we made mention of the fact that twenty-one Friends were candidates for seats in Parliament in the November general election. The *Friend* reports that four were successful: Dr. Alfred Salter was re-elected as a Labour candidate, while two other Labour Friends, Cecil H. Wilson and George Benson, who had formerly held seats, were again returned. One Conservative candidate, Sir Cecil Hanbury, was the fourth Friend successful, he winning a re-election.

* * * *

Earle M. Winslow, a Friend and a nationally known economist who has for several years been a member of the Faculty of Tufts College at Medford, Massachusetts, was released by the College Administration December 1, because of his refusal, on religious grounds, to take the oath of allegiance imposed upon all teachers in that State by act of the Legislature. Singularly enough, the one other member of the Faculty released for the same cause, was a military-minded man, basing his action on the contention that imposition of the oath is a limitation upon academic freedom. Earle Winslow was reared in Iowa and is a graduate of Penn College.

* * * *

In honor of the fiftieth wedding anniversary of her parents, Sibyl and Zimri

FAREWELL—THANK YOU

Sada F. Stanley and Adlyn Kissoon wish to express their thanks to all friends who have so kindly entertained them during their recent visit to Indiana and Ohio. It would be impossible to write to each one separately, but we feel great gratitude to each and every one for the many kindnesses received. We have had a happy trip and a pleasant journey home to Jamaica and Lyndale, and are looking forward to our work with eager hearts. Farewell.

Haworth of Bloomingdale, Indiana, Emily Weaver and her husband, Willard, of Carmel, Indiana, entertained a number of friends and relatives at a Thanksgiving day dinner. Among the out of town guests present were O. P. Reese and wife Lucy of Georgetown, Illinois, Gurney Haworth and wife of Indianapolis, and Florence Reese and daughter, Alice, of Vermillion Grove, Illinois. In the afternoon a program of appropriate music and readings was enjoyed by those present. A much appreciated token of the occasion was the poem, "The Span of Life," especially written and read for this anniversary by Sibyl Haworth's brother, O. P. Reese.

NEWS OF OUR MEETINGS

A two weeks' meeting held recently at the Lewisville, Indiana, Friends Church under the helpful and inspiring ministry of Leannah Hobson of Whittier, California, greatly quickened the spiritual life of that group. Special attention was given by her to the nurture of the children and young people in a series of four meetings which she had with and for them, and in the talk which she gave to the students of the local high school.

* * * *

Carmel Quarterly Meeting, Western Yearly Meeting, was held at Noblesville, Indiana, December 14 and 15, with a fair attendance at all sessions. At the Saturday morning service Elizabeth Reagan of Sheridan brought an inspiring message from the text, "Awake, awake, put on thy strength." The noon luncheon was followed by an afternoon business meeting. On Sunday morning, all the meetings in the Quarter held their own regular worship services. At the closing session of the Quarterly Meeting, a young people's meeting at Noblesville Sunday night, the main feature of the program was a playlet, "Thanksgiving Ann," presented by young Friends of Noblesville. An enjoyable social hour followed.

* * * *

About forty members of the Friends Meeting at Collins, New York, were present at a surprise birthday party held November 30 for their pastor, Everett Chapman, at the home of Florence Sisson. Following a varied musical and dramatic program a birthday cake and gift were presented to the guest of honor.

* * * *

In connection with the centennial celebration held last month by Friends of

Westfield, Indiana, Meeting, reported in the last issue of THE AMERICAN FRIEND, Eva Wells read a history written by her mother of the beginning of the Friends Bible School there.

OLD AND ODD BIBLES AT POPLAR RIDGE

An unusual collection of "Old and Odd Bibles" was on display at the Poplar Ridge, New York, Friends Meeting on Universal Bible Sunday, December 8. The oldest English Bible in the group was printed in 1712 but there were others not so much less ancient.

No prize was offered and very little publicity preceded the effort, which makes the results more amazing. Announcement of the plan was made in the Meeting a few weeks before and the High School young people did a bit of scouting, but aside from this no great effort was made to find old Bibles. However, thirty-four Bibles made their appearance Sunday morning. Some other rare ones were not permitted to leave their owners' homes, for which no one could be criticized.

In addition to the oldest, printed in 1712 and owned by Smith L. Carpenter, other old ones included one dated 1724, one 1768 and a third 1773, all of which belonged to Jane Searing. These were all printed in England since no printers in the colonies were permitted to print Bibles, three printers in England holding a monopoly from the Crown.

The next oldest ones were two printed in 1791, the first ones printed in New Jersey, owned by Caroline U. Minard and J. A. Titus. The preface in these which were printed in America is interesting: "As the dedication of the English translation of the Bible to King James of England seems to be wholly unnecessary for purposes of edification, and perhaps on some accounts improper to be continued in an American edition, the Editor has been advised by some judicious friends to omit it."

Still others were more than a century old: one with odd maps printed in 1810 belonging to Mrs. B. T. Brown; two, 1812 and 1816, owned by Mrs. Emma Willetts; one in 1833 from J. A. Titus; three from Jane Searing dated 1802, 1840, and 1898.

Among the odd Bibles were: one in Moon (for the sightless) from Mary Hoag; a Polyglot Bible, T. B. Smith; one with covers of Jerusalem olive wood from Caroline Minard; a Hungarian Bible from Gabriel Jacobs; a Douay Testament owned by Mrs. Minard, and of course, a Greek Testament, an American Standard, Moffatt, and Goodspeed translations of more recent dates.

Other interesting old books included a "History of the People Called Quakers" by William Sewell (1717), and a Con-

cordance of the Bible (1720), both of which belonged to Jane Searing.

The striking thing about these books is that they are owned by average rural people, no one of whom has attempted to make a private collection; these Bibles are almost without exception family Bibles which have been handed down from generation to generation. We challenge any other Friends community of this size to produce a dozen Bibles aggregating as much antiquity as the oldest twelve mentioned above, with an average of almost one hundred and fifty years.

CECIL E. HAWORTH.

Poplar Ridge, N. Y.

SUDDEN PASSING OF HERMAN O. MILES



Following an attack of heart trouble, Herman O. Miles, Financial Secretary of Pacific College, died at his home at Newberg, Oregon, on December 12. The news of his wholly unexpected death came as a great shock to his many friends over the country. As Financial Secretary of Earlham College for ten years, and since June holding the same position at Pacific, he had formed wide contacts which, wholly characteristic of him, were always friendly ones. It was often said of him that wherever and to whomever he went, he always left a friend behind him.

Furthermore, Herman Miles was prominent for his concern and work for temperance. For many years he headed up that Department in Indiana Yearly Meeting, which he represented as a member of the Indiana Anti-Saloon League. For some years he was Clerk of the Yearly Meeting Ministry and Oversight body. He was also very active in the religious activities of his Quarterly Meeting, hav-

ing long served, until his removal to Oregon, as Evangelistic Superintendent of Whitewater Quarterly Meeting.

Herman Miles, who was sixty-five years of age, leaves a widow, Lura Coppock Miles, who, it is understood, will remain in Oregon, and a son, Orvil E. Miles, of New York City. Funeral services were held at Newberg on December 14, with President Levi T. Pennington in charge.

QUARTERLY MEETING AT PLEASANT PLAIN

Pleasant Plain Quarterly Meeting, in Iowa, met in three-day session, November 15, 16, and 17, at Pleasant Plain, Iowa. A joint prayer meeting was held preceding Quarterly Meeting, at which time a Quarterly Meeting Choir was organized at the suggestion of Murray Haworth, pastor at Pleasant Plain. Lulu Watson of Salem Quarterly Meeting was a welcome visitor at the sessions.

At the opening meeting on Ministry and Oversight, the committee appointed to investigate the tithing practices of other religious denominations reported its findings, to wit: that whereas the average amount paid in to their churches by members of six other Christian groups was eleven dollars a person, Friends of Pleasant Plain Quarterly Meeting were giving annually sums varying from three to seven dollars only a person. The committee was asked to continue its work for one year and to make quarterly reports of its progress.

In the Saturday morning meeting for worship, Orval Dillon, pastor at Rubio and Hopewell, speaking from Luke 17:10, talked on profitable and unprofitable servants of the Lord. Nancy White, one of the oldest ministers in the Quarter, told feelingly of her memories of the hardships endured by the early settlers in putting into practice their Christian faith.

Action was taken in the afternoon business meeting encouraging members of the Quarterly Meeting to send in, individually, their protests against the use of liquor on the American Airlines, Inc., at Chicago.

In connection with the religious education program scheduled for Saturday night, the young people of Woolson and Richland Meetings presented effectively the pageant, "The Way of the Cross," while an encouraging message on the Bible, its significance and how it should be studied, was brought by a Methodist Episcopal minister from a nearby town.

Leonard Wines, pastor at Richland and Woolson, spoke on the satisfying power of the Bread of Life at the Sunday morning worship service. At the young people's meeting in the afternoon, a playlet in keeping with the theme of

the service, "How Much Owest Thou Thy Lord?" was given by the young people of the Pleasant Plain Meeting. Reports of the work being done by the young people in the various meetings of the Quarter were heard, with especial mention of the weekly programs put on by young Friends at Woolson in the quarter hour just preceding the regular Sunday evening worship service.

WITH FRIENDS DOWN EAST IN NORTH CAROLINA

Piney Woods, North Carolina, Friends were glad to have the Field Secretary of the Yearly Meeting, Murray C. Johnson, and his wife and their son, Ira Lindley, with them during the last week of November. During their stay, Murray Johnson gave four special addresses which were of great value to the membership of the meeting. In the first of these, he directed his remarks to the teachers in the Sunday School, while in his second he spoke especially to the elders and overseers on their duties and responsibilities as co-sharers with the minister in the spiritual leadership of the meeting. On young people's night, in an inspiring message, he urged the many young Friends present to dedicate their lives to God, saying that on such action depended much of the present and future of our Society. At the closing address on the home, families sat together, and a Bible was given to Earl Winslow, head of the family with the largest number of members present at the meeting.

Eastern Quarterly Meeting was held at Up River, Belvidere, North Carolina, November 30 and December 1. The unusually large attendance and the deep spiritual messages were appreciated. Visiting ministers present included Charles E. Peaslee of Gonic, New Hampshire, Alonzo E. Cloud, Holland, Virginia, Murray C. Johnson, and Robert O. Crow, who spoke very acceptably on the Atonement of Jesus in the course of the first day's meeting. Murray Johnson gave an unlifting sermon on Sharing with God as a Son, while Bertha V. Smith brought the closing message of the sessions from the text, "We go to Jerusalem with Jesus."

FROM RUFUS JONES' HOME QUARTERLY MEETING

The fall session of Vassalboro Quarterly Meeting was held at Oak Grove, Maine, over the Armistice Day week-end a time which gave opportunity for emphasis on one of the concerns there brought before Friends, the urgent need for greater efforts toward peace. Two members of Fairfield Quarter, Edward and George Wing, were welcome visitors.

Verbal reports of the recent sessions of the Five Years Meeting, to be supple-

mented by moving picture descriptions at the next Quarterly Meeting, were given in the Saturday morning worship service and in a Sunday evening continuation meeting held at East Vassalboro, by Robert Owen and Harold Tollefson, members of Vassalboro Quarter, who had been delegates from the Yearly Meeting to the Five Years Meeting. The former presented a general view of the varied proceedings and personnel of that gathering, while the latter told more specifically of the programs arranged for each day's sessions. The inspiration and Friendly unity of that assemblage was effectively carried over into the Quarterly Meeting which rejoices in the appointment of its own Rufus Jones to serve as Clerk of the Five Years Meeting.

The former pioneer service of the Society of Friends in applying Christian principles to everyday occurrences was reviewed, and attention called to the need for Friends to demonstrate how peace and good will may be manifested in the social, economic, and political situations of today.

The noon luncheon Saturday was followed by a business session in which encouraging reports were heard of the progress made in the work of the Bible Schools and of the continued interest in the welfare of the individual meetings.

In the Sunday morning meeting for worship, Malcolm Dana, pastor at Oak Grove, brought a helpful message.

RECENT ACTIVITIES AT WICHITA, KANSAS

Members of University Friends Church in Wichita, Kansas, are receiving some of the inspiration of the recent Five Years Meeting sessions, in the way of reports by delegates who came home supercharged with enthusiasm and news of the activities of that great gathering. Arrangements were made soon after their return for one or more of the delegates to have an hour prior to the regular Sunday night service, and their interesting and instructive reports have afforded much delight to members of the meeting.

A Pastors' Short Course, given by the members of the Faculty of Friends University, directed by Gervas A. Carey, Dean of the Bible School, was a feature of the week beginning November 11, and though it followed so closely after the Yearly Meeting, a goodly number of pastors attended and apparently appreciated the teaching given. Speakers were, Dr. David M. Edwards, Dr. J. H. Langenwaller, Prof. John D. Mills, Dean Irwin, of the school of music, Bernard Mott, President of the Haviland Bible College, and Gervas Carey.

Helps on the Uniform Lessons for 1936

PELOUBET'S SELECT NOTES \$2.00

For many years this book has been a guide to the study of the International Uniform Lessons. Here is a workable commentary containing a full discussion of the lesson, its application to everyday life, illustrations, questions and subjects for discussion.

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THE GIST OF THE LESSON, By R. A. Torrey .. 35 cents

A concise commentary in vest-pocket size, bearing directly on the heart and aim of every lesson.

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Richmond, Indiana

Despite the many demands of college and schools, approaching the Thanksgiving season, a two weeks' series of revival meetings was held beginning November 17, with the able assistance of Everett and Tamson Craven, of the Liberal Friends Church. Most of the night services were conducted by Charles O. Whitely, the pastor, and Lela E. Gordon, assistant pastor, the music being under the direction of the Cravens, whose inspiring messages in song were very helpful. The meeting one night was conducted by the Gospel Band of Friends University. Meetings were held nearly every afternoon, at which Everett Craven gave inspiring Bible talks. The last night of the meeting, Dr. David M. Edwards expressed the sentiment of the church when he said that while he had not answered the call of the preachers to go to the altar, he felt that the meetings had helped him in making a decided advance in his Christian experience.

LIVELY DISCUSSIONS AT PENDLE HILL SCHOOL

A stimulating discussion of cooperatives and their future possibilities in the United States was held recently at Pendle Hill. J. Franklin Styer, who spent last summer studying the cooperative movement in England, gave a history of the Rochdale Cooperatives, and showed pictures. Julius B. Hund, manager of the Chester-Delaware County Farm Bureau Cooperative Association, Incorporated, gave an interesting report of its operation. Warner Clark discussed the plans of a large cooperative store to be opened in Philadelphia. The encouraging beginning of a Consumers Club in Swarthmore, associated with *Consumers Defenders*, was outlined by its secretary. Later in the year John Barton from Elsinore, Denmark, will give a course at Pendle Hill on the progress and results of the cooperative enterprise in Europe and England.

Another interesting recent occasion at Pendle Hill was a panel discussion on the policy of the United States regarding sanctions, particularly in regard to the Italo-Ethiopian crisis. Edward Evans Harold Evans, Harold E. Fey, E. Raymond Wilson, and Richard Gregg were the speakers of the evening. The meeting had to stop before many of the questions from the floor could be answered, and another session is contemplated after the New Year when this issue and that of neutrality will be under consideration in Congress.

Dr. Fritz Kunkel, a distinguished Christian psychotherapist from Berlin, Germany; Peter Scott, the English Friend, well known for his rehabilitation service among the coal miners, at Bryn Mawr in Wales; Abraham Cronbach, an

outstanding Jewish leader from the Hebrew Union College in Cincinnati; and Douglas V. Steere, of Haverford College, will constitute four of the Summer School Staff at Pendle Hill in 1936. Another member is still to be appointed. The session will be of particular interest to social and religious workers and teachers.

FRIENDS AND EVENTS AT CARTHAGE, INDIANA

An experience of lively interest came to us in the Quarterly Meeting Peace meeting held here recently, when William Prideaux, of New England Yearly Meeting, spoke to us on his prison experiences in England during the World War. He also itinerated among the meetings of this Quarterly Meeting, where he spoke during the day at public schools and in the evenings at the churches. He called for a vital Christianity for today, which is strong enough to suffer, if need be, for its truth.

An outstanding occasion for our church and community was the homecoming on the Sunday of the Five Years Meeting sessions. The special speaker for both morning and afternoon services was a much-appreciated former pastor, Charles O. Whitely, of Wichita, Kansas, who was attending the Five Years Meeting. From far and near came former members and friends, as well as non-resident members. In the afternoon service a fine concert of sacred music was given by the choral club, made up largely of ladies of our meeting, who sang and gave a piano ensemble with four pianos. Tom and Eleanor Cox, of Anderson, former members, also contributed in a vocal duet to the services.

The pastor's brother, Dr. John Harvey Furbay, of New York, formerly head of the department of education, the College of Emporia, and more widely known as the author of the syndicated newspaper feature, "The Debunker," was here on a short visit, out of a hurried cross-continent trip. He has lately been chosen by the Phelps-Stokes Foundation as head of the educational and teacher-training work in Liberia, to which he and his family recently sailed. He will be head of the West Africa College, at Monrovia, Liberia. While in Carthage, he gave a popular lecture, with motion pictures taken by him on a tour through Europe, and also described the development of his newspaper feature.

COOPERATING FOR PEACE AT WASHINGTON

The Cooperating Committee of the Baltimore Yearly Meetings held its second annual conference for monthly meeting peace workers on December 7, at the Florida Avenue Meetinghouse, Washing-

ton, D. C. The conference subject was "Neutrality or Sanctions." Over seventy people attended the afternoon session at which Margaret T. Carey, chairman of the Cooperating Committee, presided. Friends from the Baltimore Meetings, from Ashton and Sandy Spring, from Lincoln, from the Washington Meetings, from Richmond, and from Menallen were present.

Joseph Jones of the U. S. Tariff Commission, in his discussion of "International Trade and World Peace," traced the development of the present system and showed the fallacy of exporting our surplus and at the same time raising tariff walls.

Esther Caukin Brunauer, director for international relations in the American Association of University Women, gave an interesting and stimulating review of the federal legislation in which the peace movement is most interested, with particular emphasis on the importance of the neutrality bill, which will expire March 1 unless pressure is brought by voters on Congressmen to make them realize that the people want the bill strengthened and continued so that we can stay out of war. In calling attention to two bills which, if passed, will imperil and curtail the peace movement, Dr. Brunauer urged peace lovers to take immediate steps to prevent their adoption. The so-called Tydings-McCormack Disaffection Bill, already passed by the Senate, directly aims at the right of free speech by making anyone subject to fine and imprisonment who does or says anything which could be construed as encouraging military and naval forces to disobey orders. The Nye-Kvale Bill provides that federal aid to land grant colleges be given only to those wherein military training is an elective course.

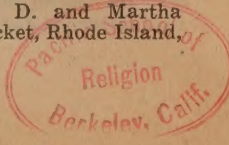
Following supper together, the evening meeting was shared with the Friends Forum which was opening its program for the year. Mary Goodhue Cary presided at that session at which Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War, and Felix Morley, editor of the *Washington Post*, debated the questions of "Sanctions vs. Neutrality." The former spoke in favor of a much stronger mandatory neutrality, while the latter voiced his belief that the maintenance of neutrality is impossible and that mandatory neutrality is a further swing toward autarchy.

BIRTHS

MACON—To Hershall L. Macon and wife, Knoxville, Tennessee, December 4, 1935, a son, Edwin Jay.

PHILLIPS—To J. Edwin and Edna Kemp Phillips, Greensboro, North Carolina, November 21, 1935, a son, Franklin Palmer.

SMITH—To Chester D. and Martha Mowry Smith, Woonsocket, Rhode Island,



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Minute from the Adjourned Session of London
Yearly Meeting recently held to discuss education.

Applications for 1936-37 now being received. For information
write James F. Walker, Principal.

Westtown School, Westtown, Pennsylvania

November 8, 1935, a daughter, Janis Winnifred.

MARRIAGES

BLAIR-HOWARD—On September 28, 1935, Anna Belle Howard of Hillsboro, North Carolina, and Edward Pugh Blair of Greensboro, North Carolina.

KELLUM-DILLON—At the Friends Church, Hopewell, Kansas, October 27, 1935, Margaret E. Dillon, daughter of Luther and Jennie Dillon, and E. Wayne Kellum, son of Ed and Sarah Kellum of Northbranch, Kansas. Luther Dillon, minister.

SWAIN-MENDENHALL—On November 15, 1935, Ruth Worth Mendenhall and Charles F. Swain. Both are residents of Greensboro, North Carolina.

WOODY-ALEXANDER—At the home of the bride's parents, W. E. Alexander, Sr., and wife, of Huntersville, North Carolina, September 11, 1935, Lutie Elizabeth Alexander and Dr. John Waldo Woody.

NOTICE

To our friends who continue to send to us their magazine subscriptions we are grateful. Willis and Juanita Beede, R. R. No. 1, Box 43, Whittier, California.

BOARDING HOME FOR FRIENDS

Conducted by the Yearly Meeting of Friends for New England, located in the old Valentine Bagley homestead, at the site of Whittier's "Captain's Well." Special attention given former teachers and elderly persons. For rates and full information address Huntington Home, 230 Main Street, Amesbury, Massachusetts.

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WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

William C. Alexander, brother of the bride, and W. T. Simpson, ministers.

DEATHS

BLAIR—At Greensboro, North Carolina, December 15, 1935, Thomas English Blair, son of William J. and Estella Pugh Blair, aged twenty-seven years. He was a member of Greensboro Monthly Meeting. His parents, a sister, and two brothers survive.

SWIFT—At her home in Millbrook, New York, November 25, 1935, Gertrude L. Swift, aged eighty-two years. She was the widow of Albert Franklin Swift who was for many years a minister in Nine Partners Monthly Meeting.

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While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fair-fax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

The American Friend

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11332 Ohio Ave. Phone, Hogarth 0624.

MIAMI, FLORIDA

The Miami Friends Meeting is held on the 15th floor of the Dade Co. Security Building, First Avenue, near First Street, N. E., at 11:00 a. m. All Friends and others interested are cordially invited.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER
EST. 1893

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